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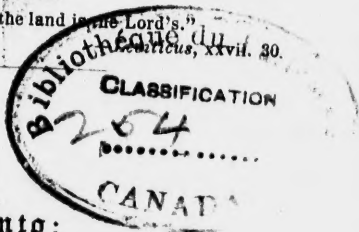
THE
SACERDOTAL TITHE.

BY

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PRESBYTER OF THE DIOCESE OF TORONTO, C. W.,

"And all the Tithe of the land is the Lord's."
Leviticus, xxvii. 30.



Toronto:
HENRY ROWSELL.

1855.

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CONTENTS.

INTRODUCTORY CHAPTER.

1. Necessity of a CERTAIN INCOME FOR THE CLERGY. 2. The Church, God's great FACT. 3. Rome and Dissent expiring. 4. Necessity for spreading the Church. 5. Difficulty of obtaining Clergy; Their poverty; Bishop De Lancey; General Literature; Bishop Eden and the Scottish Church. 6. The Remedy: Tithes.

CHAPTER II.

Evils of Mammon. List of the grounds of argument in support of MINISTERIAL TITHES. I. OF THE DIVINE SOVEREIGNTY. 1. Dean Comber, on the Divine claim to Tithes. 2. Two-fold relation of Deity. 3. His dignity requires a *certain* support for His Priesthood. 4. Free-will offerings also required. 5. Hooker on Tithes, as due to God. II. THE DIGNITY OF CHRIST REQUIRES TITHES. 1. He claims them for His ministry. 2. Christ careful of His own dignity. 3. Dishonor to Him of a pauper priesthood.

CHAPTER III.

- III. REVELATION. (1.) Of the *Old Testament*. 1. Common error. 2. Tithes paid by Abel. 3. By Melchisedec. 4. By Jacob. 5. By the Israelites. 6. As due to God. 7. Not typical. 8. Principles taught in the *Old Testament* still in force. (2.) Of the *New Testament*. 1. The *New Testament* does not annul the *Old Testament*. 2. Christ enjoined Tithes anew. 3, 4. St. Paul teaches the same thing.

CHAPTER IV.

- IV. Evidence from PAGAN USAGE. 1. Admissions of SELDEN. 2. Abundance of Evidence. 3. Grecian Tithes. 4. Roman ditto. 5. Whence this universal payment. 6. Extract from Comber, on Pagan Tithes. 7. Ditto, on our obligation, as learnt from Pagans.

CHAPTER V.

- V. CATHOLIC CONSENT. 1. Reason why no early positive law for Tithes. 2. Bishop Patrick on Gospel Obligation. 3. Selden on early Christian liberality. 4. Testimony of the Fathers. 5. Opinions of the Reformers, Thorndyke, &c.

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CHAPTER VI.

VI. NECESSITY TO THE EFFICIENCY OF THE CHURCH.

1. Voluntaryism uncertain; offended at Pastors.
2. Degrades Clergy intellectually.
3. In their social position.
4. Every human scheme has failed; United States.
5. Insecurity of all human systems; Canada.
6. Why Reserves permitted to be taken away.

CHAPTER VII.

VII. TITHES A BENEFIT TO THOSE WHO PAY THEM.

1. Produces equality.
2. Temporal and spiritual profit.
3. Sacramental grace.
4. Scriptural promises.
5. *Judgment against those who neglect.*
6. Hezekiah's Reformation.
7. St. Augustine's Exposition.
8. Judgments against Henry VIII., &c.
9. America.
10. Enormous Poor-rates.
11. Misery of France.

CHAPTER VIII.

VIII. ANSWER POPULAR OBJECTIONS. (1.) Objection:

- Cannot afford.* 1. God seeks our child-like confidence, and rewards abundantly. 2. Strange to doubt. (2.) Objection: *Not required now.* 1. Gospel not of sight, but of faith; most important doctrines require searching out. 2. Not necessary to repeat

command. 3. Unity forbids it. (3.) Objection *Would make Clergy too rich.* Not so, or God had not instituted it. 1. Objection based on low views of clerical position. Jewish Clergy rich. 2. Why was this? Answered. 3. Clergy provided for the poor, and built churches. 4. Case of wealthy parishes. 5. Want of Bishops. 6. Church has "Her seed in herself." 7. Tithes of Clergy provide more Bishops. 8-9. Extract from Comber, "Duty to pay readily." 10. "Frees Clergy from ruinous fees." 11-12. "Tithes easy and just, and bring a blessing; exhorted to pay cheerfully."

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PREFACE.

"WATCHMAN, WHAT OF THE NIGHT?"

CHRIST dishonored, His Priesthood beg-
gared, His truth trampled upon, and His
redeemed ones perishing !

Here is my apology for daring to bring
so bitterly unpopular a subject as the
Christian duty of paying MINISTERIAL
TITHES before covetous disciples and a
flesh-loving generation. I would clear
my own soul ; and, if the grace be vouch-

safed me, awaken a few amongst the faithful, to the awful consequences of a "moth-eaten" Church. Christ has Himself shown us the remedy. "His seed is in herself." May this be the day of His power, in which His people shall "be made willing" to see and to do their duty; at length bringing their Tithes and offering abundantly unto Him!"

A. T.

THE GLEBE, NEAR DUNNVILLE, C. W.,
February, 1855.

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INTRODUCTORY CHAPTER.

NECESSITY OF ASSURED RESPECTABLE INCOME FOR THE CLERGY.

1. It is beyond a question, that one of the most serious practical difficulties connected with the Church on this Continent is the want of an *assured respectable income* for its ministers in general.

2. The Church is, if such an expression may be allowed, God's great FACT upon earth ; it is the only REALITY in this shadowy world ; hence it cannot, will not fail. And, as our reformed Anglican branch thereof is (according to the only tokens by which we are permitted to know it here) the sole *legitimate* portion of Christ's Church in Britain and this North American Continent, we cannot but hope and believe, that, notwithstanding all the sad shortcom-

ings of her members, "the gates of hell shall never prevail against her." Nevertheless, the *time* of her full efficiency, the salvation of the *present* race of men, and the clearing of *our own skirts* from the blood of souls, all appear to be dependent upon present human agency.

Now, the great want of the Church, in this all-important work, is a numerous, able ministry.

3. Rome, I must think, has received her death-blow. She may for a while exhibit the violent, spasmodic efforts of dying agony; and once more dazzle the nations by the unnatural brightness of her, alas, so often bewitching eyes, before they close forever in night; but to Oxford has undoubtedly been given the honor, in these later days, of destroying her boasted outworks, beyond all hope of redemption; while it has been the unhappy fate of the Mistress of the Seven Hills to have the last robe that covered her nakedness irreparably rent in pieces, by the furious zeal of her adopted sons—as, for instance, in the *learned madness* of such suicidal works as the "Ideal Church," and the "Theory of Development." At the same time, Protestant Dissent is so destroying itself by infinitesimal division, that its thinking members are ready to

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cry, almost in scorn, “What is truth?” and those within its bounds, who are devoid of heart, are sighing, in sorrowing sadness, for the promised peace of the Gospel, and yearning in their inmost souls for that Communion of Saints so sweetly pictured in the Scriptures.

Rome, then, is in her last death throes; and modern Sectarianism is staggering with the drunkenness of incertitude. Disgusted, therefore, with the tyrannous deception of an unfaithful priesthood; or sickened with the miserable contradictions of ever-changing modes of faith; what is to save men from seeking freedom from all religious restraints in the refuge of a universal skepticism? And for this fearful termination of the religious struggles now going on, the licentious independence of these western worlds is but too well preparing its victims.

4. What, then, is to save the people? The Truth of Christ in the Church of Christ, and *nothing* else, will! But, “how shall they hear without a preacher? Or, how shall they preach except they be sent?” But, is it reason to expect men to be willing to be sent, except they see some prospect of being able to “provide things honest in the sight of God and man,” according to that station which a Christian

minister, in a Christian land, ought to be expected to hold? When Christ first sent his Apostles, He promised them miraculous support, as well as inspired wisdom; and afterwards, the offerings of the faithful were so abundant, that none were *less* in danger of poverty than the priests of God, even amidst the dire opposition of a heathen world. There never was, therefore, a more shallow untruth, than to speak of the poverty of the early ministers of Christ, as compared with the rest of the Church.

Yes, I repeat, one of the greatest wants of the Church, on this Continent, is, an *assured respectable support* for her ministers.

5. Men rolling in wealth, or those who are almost, if not quite, selling their souls to acquire it, cant about the self-denying simplicity in which ministers ought to be content to live. Why do they not act as well as preach! Is here one creed and one heaven for the layman, and another creed and another heaven for his minister? Why, also, do they not begin to teach their sons that self-denial, that so they may be willing to enter a starving, or, at least, a poverty-stricken priesthood? Is it not a fact, on the contrary, as the revered Diocesan of

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Toronto complains, that, with a few honorable exceptions, scarcely any of the gentlemen of this country are training and educating their sons for the sacred ministry? And in a recent Convention of the Protestant Episcopal Church, in Buffalo, so strong was the feeling as to the evil consequences, even as respects the very lowest grade of the ministry, resulting from their small and uncertain incomes, that a committee of laymen was appointed to investigate the matter; and in the pastoral, which was published at their request, by their very able Bishop, he states, that the average income of his clergy, from their parishes, is from \$350 to \$400—in some, absolutely not exceeding \$100!—and this in a land glorying in its abundance, as do the United States! Nor is that Diocese by any means singular, in this respect. A respectable clergyman in Connecticut told me, that, for twenty years, during portions of which he had served two parishes, his clerical income had barely averaged \$350 per annum. A similar statement was also put forth, not long since, by the clergy of Massachusetts. But not only do grave official documents prove this lamentable state of things, with respect to those who share the Priesthood of Christ on the Continent of Ame-

rica; but the popular literature of the day is eloquent upon the same sad subject, and as extending to ministers of all denominations. Indeed, the miserable support which, especially, the country clergy receive in the United States, is patent to all those who have investigated the subject. Again, Bishop Eden, of the Scottish Church, recently, and publicly, gave, as the reason why the Church had not more influence with the Scottish gentry, "that many of the poor clergy of the North were not sufficiently well educated to be suitable companions for them, or to have any great hold upon them." And what is the result of this indifference of the aristocracy? Why, that, as God is pleased to work by means, the want of their influence causes the Scottish Church to make comparatively little progress amongst the people. Let America take warning! A poorly paid clergy is a nation's curse! as thereby God is dishonored, intellect unsanctified; and, consequently, the wealthy and educated are ungodly, while the masses almost necessarily follow their example. And yet, we repeat, that, as the general rule, the clergy are, most of them, shamefully crippled in their means. Our young men, whose hearts, we trust, are yet right in the sight of God, are fearing to

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enter a ministry in which they know not but they may have to *beg*, dig, or starve; while the wealthier parents, actuated by the same fear, rather hold back their sons, than encourage them to take Orders.

6. What is, then, the remedy? Certainly not a *voluntary system*, as that term is generally used. This has been tried, till Christ has been so bitterly dishonored, that His Priesthood is shrunk from as being the grave of honorable independence; while the doctrines of Christ have been deeply corrupted by a thousand ignorant teachers, to the eternal injury, it is to be feared, to an innumerable multitude of souls. What, then, *is* the remedy? I fearlessly answer—a system, voluntary, perhaps, as respects human law; but *not* voluntary as regards God and our own consciences; and no system can have this force, but one ordained by God himself. Now, this was unquestionably done, when *He instituted the payment of the Tenth of all their increase by His people for the support of His ministers.*

CHAPTER II.

I. THE SOVEREIGNTY OF GOD.—II. THE DIGNITY OF CHRIST.

“OF all the principalities in hell, there is none like **MAMMON**, who dares rival God to His face: there is none who has rebelled with that success, and made such havoc of the souls of men.

“Therefore God has, from the beginning, guarded us with the greatest caution against this Devil. He has commanded him to be sacrificed upon His altar, and made that a part of the worship of God.”

Hence, doubtless, the chief reason of the first institution, and continued obligation of the payment of **TITHES** by God's faithful people.

I proceed, then, to vindicate, with as much brevity as I have skill to use, that Divine obli-

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gation to the payment of Ministerial Tithes—a doctrine which I hold to be essentially important to the efficiency of the Church of God, and to the assured growth in grace of the members of Christ individually ; and which I would, therefore, earnestly endeavor to impress upon all the faithful.

The grounds upon which I do so are the following:—

I. The Divine Sovereignty.

II. The dignity of Christ.

III. Revelation.

IV. Pagan usage.

V. Catholic consent.

VI. The necessity of such a law to the Church.

VII. The benefit thereof to private Christians, and the temporal evils resulting from its neglect.

VIII. I shall endeavor to meet some of the most popular arguments by which it is attempted to disprove the moral and evangelical obligation to pay Ministerial Tithes.

I. And first, of the DIVINE SOVEREIGNTY.

1. "Almighty God, the Creator and giver of all good things we enjoy, doth so communicate His blessings to us, that, though we have the

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use, He still retains His right to them all ; for 'the earth is the Lord's, and the fullness thereof. And in this sense, when we dedicate anything to Him, we do but give Him His own. But, though all we have be His, with respect to this general right ; yet He doth not require we should actually give Him all, provided we own His bounty and acknowledge His right, by offering some part to His honor ; which, being as a quit-rent, tendered to the Supreme Lord of the world, gives us right to enjoy the rest. We conclude, therefore, that the Patriarchs thought it a necessary duty to pay Tithes ; and that their practice, with the principle on which they proceeded, are evident proof that they believed the Tenth part was due to God, by sufficient manifestations of His will ; and therefore they paid it as due *jure Divino*."

Thus far, Dean Comber, 1681, whose unanswerable reply to the learned Selden's crafty "History of Tithes," I would were in all hands.

2. The Most High God bears a two-fold relation to man—one of Sovereignty, and another of Love. By confounding these two very different claims which the Divine Being has upon us, many Christians make fundamental, and, in

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their results, very injurious, mistakes as to the nature of that service which He requires from them. Because God is love, they seem to suppose that He cares to receive no homage but that only which is prompted by a similar affection in our own bosoms, and directed in its developments by our own feelings. Now, herein is a manifest error ; for while, as our Father and Saviour, the Eternal is doubtless pleased to receive, and even, as it were, condescends to solicit voluntary proofs of our gratitude to Him ; yet He never forgets what is due from His creatures to Himself, as the Eternal Majesty of Heaven. Hence it is, that He has instituted outward formal worship ; and, holding a prominent place amongst such worship, is the offering to the Lord of our substance. As the Creator of all things, He constantly claims the Sovereignty of the Universe, and most jealously requires to be paid the honor due unto His throne as such. Thus He tells us that " the gold and the silver and the cattle upon a thousand hills are *His* ;" that it is *He* who gives us " seed-time and harvest ;" and that, let us labor as we may, still, it is *He alone* who " giveth the increase." He has also unmistakably manifested His determination to have this Sovereignty acknow-

ledged by man, in all his earthly career. This He did by instituting the Sabbath; by His rigorous laws against all creature-worship; by that awful reverence which He so positively requires to be paid to His Holy Name; and by the command to render unto the Lord of our substance.

3. Reason itself would teach us, that the Almighty must require a constant acknowledgment of His being the Lord of all, in our use of whatever worldly goods we may possess; especially as it is earthly property, which, beyond all other things, is so apt to estrange our hearts altogether from Him. Neither would it be consistent with the dignity of the Divine Majesty to leave it uncertain *what proportion* of our earthly goods are to be thus paid in homage, or as worship to Him. Where offerings are simply designed as proofs of individual affection, then, indeed, their measure may very properly be left to be determined by the degree of that affection. But the offerings of which we now speak, having respect to the honor of God, as the sole Ruler of the universe, rather than designed as a criterion of human devotion, it appears evident that a *certain fixed portion* of the products of the earth, or of its other wealth, must have been

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required by the Divine Majesty, as an offering to Himself, in acknowledgment of his Sovereignty from the very foundations of the earth. "When we approach to worship God, we must sacrifice of our mammon before Him, to show that we depend upon God for our whole subsistence," says Leslie. This much even reason teaches, as it contemplates the awful majesty of the Eternal.

4. Here it may be proper to explain, that this *certain portion* of our goods, which is demanded as an act of worship or homage to the Divine Majesty, was never expected to comprise the whole of our offerings to God. *That* we give as *subjects* ; but there remains beyond, and, if you please, superior to it, those willing offerings of love and gratitude which we bring as *children*. Thus, the Eternal demands the Lord's-Day ; but does any one suppose that He will be pleased with those who worship Him only on that day. So, the Israelites, over and above the tithes and offerings required by the law, in the days of their purity, gave liberally both to the poor and to the Temple. In fact, it would seem to be those willing offerings which we present, after having first paid our *dues* to the Lord, that we shall, if faithful, find in the day of eternity to

be peculiarly, "treasure laid up in heaven;" they serving as tokens to show, that even our legal obedience has not been forced, since it is thus accompanied by voluntary acts plainly resulting from self-denying and grateful love.

5. I will conclude this section in the words of the "judicious" and venerated Hooker—"Suppose we, that nothing of our wealth and substance is immediately due to God; but all our own, to bestow and spend as ourselves think meet? Are not our riches as well His as the days of our life are His? Wherefore, unless with part we acknowledge His supreme dominion by Whose benevolence we have the whole, how give we honor to whom honor belongeth? or how to God the things that are God's? I would know what nation in the world did ever honor God, and not think it a point of their duty to do Him honor with their very goods? So that we may boldly set down as a principle clear in nature, an axiom that ought not to be called in question, a truth manifest and infallible—that men are eternally bound to honor God with their substance, in token of thankful acknowledgment that all that we have is from Him. To honor Him with our worldly goods is a duty which all men are bound unto, and a

part of that very worship of God, which, as the law of God and nature itself requireth, so we are the rather to think all men no less strictly bound thereunto than to any other natural duty."

II. Further—the DIGNITY OF CHRIST requires that they who partake of His priesthood should also share—

1. His right to the goods of His people. Let it not be said, that Christ claimed nothing of His people when He came to them; for that were a great mistake. It is expressly declared, that, "He came to His own, and His own received Him not." How did He come,—as a private individual? Nay; but as the Great High Priest of our profession—"the end or fulfilment of the law;" who, in the persons of the Aaronic Priesthood, had been the Receiver of all the Tithes and offerings offered under the law. But, because "His own received Him not," in His true character, He refused all sacerdotal intercourse with them. Yet, mark! no sooner had He a people who acknowledged Him as their Lord and Christ, than He at once received as His right those offerings which they so freely paid to Him. Thus it is written, "For

as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet." But why at "the *Apostles'* feet?" if not that, from the instinct of a holy faith, they felt that, as the Apostles possessed the spiritual functions of their Master's priesthood, so from regard to his honor, as well as in holy justice, they must possess the temporal rights of that priesthood; even as Christ had Himself delivered it to them. "As my Father hath sent me, *even so* send I you." He further told those Apostles, and through them their successors, that, though men should revile and persecute them, yet, that He Himself would watch over every hair of their heads, as being His anointed ambassadors. Is it, then, to be imagined, that He withheld from them, and without the slightest intimation that He did so, the right hitherto inherent in that ministry which He so formally bestowed upon them, to a certain peculiar portion of the goods of the flocks over whom they were placed; thereby leaving their temporal wants to be supplied at the mere will of their people, whether zealous as the Ephesians, or cold as the Laodiceans? Such an idea is, in

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truth, as derogatory to the dignity and character of Christ, as it is repugnant to every feeling of what is just and right.

2. Indeed, had Christ left His ministers without a moral claim to a *certain ratio* of support, He must have been indifferent to His own dignity, both personal and official. That our blessed Redeemer, however, is not thus indifferent, we know; because it would be inconsistent with that self-respect for His own exalted nature, which, as a perfect being, He must possess; and, indeed, the sacred Scriptures afford abundant evidence of His holy jealousy herein. The High Priest, under the Mosaic Dispensation, was His personal type, and he was surrounded with all honor; being, when not the first, the second person in the nation. So, also, on the Mount of Transfiguration, the only time during His humiliation that He assumed the dignity which rightfully belonged to Him, it is evident that He appeared in the greatest splendour. Yet further, wherever spoken of in the Book of the Revelations, He is ever represented as being clothed with glory, and as receiving the profoundest homage from all the angelic hosts. Now the Apostolic Ministry is His representative upon earth. Its members. because they share His

Priesthood, are distinctly declared in Holy Writ, to be "ambassadors for Christ." The person of an ambassador, even amongst earthly potentates, is always held to be sacred; and his style and retinue are expected to bear some proportion to the rank and power of his sovereign. The dignity of an ambassador of Christ is, however, mainly supported by the sacred and mysterious excellence of his official powers. Still, is it for a moment to be believed, that the exalted Jesus so forgot the reverence due to His own Divine *humanity*, as to neglect to make a positive earthly provision for the social respectability of those who, as His ambassadors, represent that humanity upon earth? Why; He secured His ministers the most ample support, even under the Jewish Dispensation, though the Priesthood then only *prefigured* that Divine humanity which had, as yet, no existence. Is it reason, then, to suppose that He would fail to do the same, now that His actual humanity demands our deepest adoration, insomuch that at His *human* name of JESUS, every knee is commanded to bow!

3. And, that an almost pauper-priesthood does cause the human nature and priestly office of Christ Himself to be lightly esteemed by the

multitude, is beyond dispute, with all those who are able to understand the lessons of experience, as taught by modern Christendom. It is undeniably evident, therefore, that the holy care for His own human and priestly dignity, which necessarily possesses the mind of our adorable Saviour, must have caused Him to continue some certain and positive law for the suitable maintenance of His ambassadors, at least as stringent as that which He instituted, on so much less grounds, under the Old Law. Verily, a socially degraded priesthood, (such as is the ordinary consequence of the supposed absence of a Divine law positively ordaining the ratio of their support), can never be consistent with representing Him whose "Name is to be above every name."

CHAPTER III.

REVELATION.

III. THE third argument, by which the Divine and moral obligation to the payment of a *tenth of our increase* for the support of God's ministers is sustained, is REVELATION.

(1.) And, first, of the *Old Testament* Scriptures.

1. It is a common error, and yet one which proves a sadly careless reading of the word of God, to suppose that Tithes were first instituted by the law of Moses, whereas it is exceedingly probable that they were required from man when he was first created ; and it is certain, that they are as ancient as the patriarch Abraham.

The reason which the Most High gives for re-enacting the payment of ministerial Tithes as part of the Mosaic ritual is, that all belongs to Him ; hence it seems an almost necessary conclusion that as all equally belonged to Him from the beginning ; so from the beginning He should have required this same acknowledgment of His Sovereign right. Indeed it is worthy of

note that the *judicious* Hooker has given the sanction of his profound judgment to this opinion. After speaking of the fact that Abraham, Jacob, and even Pagans paid Tithes, he proceeds: "Imagine we, that this was for no cause done, or that there was not some special inducement to judge the tenth of our worldly profits the most convenient for God's portion? Three being the mystical number of God's unsearchable perfection within Himself; seven the number whereby our own perfections through grace, are most ordered; and ten the number of nature's perfections, (the highest we can rise unto, without iteration of numbers under it,) could nature better acknowledge the power of the God of nature, than by assigning unto Him that quantity which is the continent of all she possesseth?"

2. That Tithes were thus ordained by God from the first, seems all but positive from the statements which are made respecting the sin of Cain. The LXX's translation of Genesis, iv. 7, is, "If thou hast offered aright, but hast not *divided* aright, hast thou not sinned? Hold thy peace." And let it be remembered that this translation of the Pentateuch has the high sanction to its correctness of our Lord's having quoted from it. In this sense also, the early

council of Hispalis, (Anno 590,) understood it ; for it enforces the payment of Tithes, by the curse which followed Cain, for "not dividing aright," *i. e.*, keeping back part of the tenth which God required from him. And the Apostle gives the same account of Cain's sin, (Heb. xi. 4,) where he calls Abel's offering "*a larger sacrifice,*" which is the more exact translation of the words than that which our version gives.

Again, Abel is said to "offer by faith;" now faith must be grounded on some declaration of the Divine Will, hence it is concluded by learned authors that God had Himself instructed Adam, and he his sons, as to the exact nature and quantity of the offerings to be made to Him but that Cain, from a faithless, covetous disposition, did not offer the required portion. Indeed, the reasoning on this subject by Comber in his reply to Selden, by Leslie in his very excellent "Essay on Tithes," by Hooker, &c., must carry great weight to every unprejudiced mind.

The very learned Grotius also, though not a Churchman, and therefore with prejudices rather opposed to the principles of a primitive Catholicity, yet sanctions the idea that Cain did not offer of the best, or else gave a less portion

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than the tenth, "which," says he, "from the most ancient ages was the portion due to God, and the vestiges thereof remain in the Greek and Latin histories." The first men, then, were required to give a *certain part* of their goods to God, and what part does reason teach us that that would be, but the same which we find Abraham, Jacob, the Israelites, and Pagans offering.

3. The next account of Tithes is, where we find Abraham offering them to Melchisedec. And we learn from St. Paul that this was not merely a free-will offering, but, in obedience to a right which Melchisedec possessed, as "priest of the Most High God;" indeed, the Apostle's phrase in verse 6th of the VIIth chapter of the Hebrews, strictly rendered is, "Melchisedec Tithed Abram," *i. e.*, took or received them *as his right*. Now it seems probable that this Melchisedec was no other than Shem, the eldest son of Noah, who himself entered the ark in adult age; therefore his claiming such a right as the priestly representative of Jehovah vastly strengthens the evidence that Tithes were, like the Sabbath, a part of the Divine Law before the Deluge.

4. But Jacob also gave Tithes to God, and if

it be objected that this was a mere voluntary offering in consequence of a vow, I ask, how came he to fix upon that particular sum, neither more nor less, than what Abram had paid, or than God afterwards, by a renewed law, demanded from the Israelites, or than was common in the pagan world, if not, that he knew it to be a part of the Divine Law, but which, as a mere member of his father's household, he had not previously been called upon to perform? Indeed, the whole history of Jacob's vow, upon this occasion, seems to be this: that, having left his father's house to enter upon life for himself, he promised that if God would pardon his past deceptions and sins, and condescend to bless and guide him as He had done his father, then he, Jacob, would serve Him as faithfully, and pay Him Tithes in worship as punctually, as his father Isaac had done. If we are to suppose that Tithes were not a law because Jacob vowed to pay them, then we must equally think that Jacob was under no obligation to take the Lord for his God, until he had vowed to do so; the two, God and Tithes, as regards Jacob's vow, stand exactly on the same basis. On the contrary, however, the fact of Jacob's promising to pay Tithes, at the very time that he was making

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a covenant to serve God, seems to demonstrate, especially when considered in connection with the other facts stated in the Holy Scripture, that Jacob knew the payment of Tithes to be a very chief part of the law and worship of God.

5. That the Israelites were commanded by Jehovah Himself, to pay one-tenth of all their yearly increase or income, as an act of positive worship to Himself, which tenth He gave to the Priests and Levites for their support, I suppose none will deny. And I would again impress upon the reader, because it has an important bearing upon the continued obligation to the payment of this priestly Tithe, that its *primary* object was not the support of the priesthood, but an act of worship to Almighty God. Hence Tithes are spoken of in the same, or rather in a higher tone, than is used concerning those direct sacrifices and offerings to God which His ancient people were also required to make to Him; thus, "the Tithes of the children of Israel, which they offer as an heave-offering unto the Lord." "All the Tithe of the land, or of the fruit of the trees, is the Lord's; it is holy unto the Lord." And so, not to multiply quotations, in Deut. xxvi, Tithes are called "the hallowed thing."

6. Mark, then, I repeat, the ground upon which

these Tithes are required. It is not, as just intimated, the necessities of His priesthood; these He could have provided for in a thousand ways; it is this, that "the earth is the Lord's, and the fulness thereof; consequently so long as this remains true, so long must it continue the duty of those who enjoy that earth, to render unto God that portion of its substance which He thus requires. To use a plain, and almost coarse simile, the earth is the Lord's, and he rents it to us upon the direct payment to Him, through his priesthood, of one-tenth of its produce, and this of course, applies to the professional man, the merchant, or the laborer, equally with the husbandman; for all our increase comes through the providence of God; yea, indeed, all may be said to be derived from the earth, as wrote the wise men so many ages ago, "moreover the profit of the earth is for all, the king himself is served by the field."

7. The sacrifices and offerings of the law being typical, ended with the coming of Him who was the end of the law; but Tithes being, as I have shown, like the Sabbath, an ancient institution, long previous to the Jewish law, and ordained for the purpose of paying homage and worship to God as the Sovereign Owner of the earth,

are evidently of force and obligation upon all the servants of God, so long as the earth itself shall last.

Hence, Tithes having been paid from the beginning to God, as the Sovereign Ruler and Possessor of all things ; and having been solemnly re-enacted when He condescended to reveal Himself more fully to His people, and there never having been one single intimation given that He has repealed this law, it certainly appears that the man who will deny that the payment of ministerial Tithes is still binding upon the people of God, must be alike bold for mammon, and reckless concerning the will of God. I say "ministerial Tithes," because, as I have before shown, it is with all plainness revealed, that though Tithes are to be paid as an act of worship to God, it is to be through the hands, and for the support of His ministers.

8. Here then, in closing my argument from the Old Testament Scriptures, which might have been greatly and very profitably lengthened, I beg to remind my readers, that every principle, yea, every law therein, which has not been clearly fulfilled, or distinctly abrogated, is still binding upon the consciences and practice of Christians ; for that it is the *whole* of the

Sacred Canon, and not the New Testament only, which is the Bible, and consequently the law of the Christian Church. And let it not be forgotten, that it is the Old Testament Scriptures which our blessed Lord and His Apostles direct us to search for "instruction in righteousness," as the law of holy living.

(2.) Let us proceed then to consider the evidence which the *New Testament*, as more exclusively containing the Scriptures of the Gospel dispensation, affords of the Christian obligation to pay Ministerial Tithes.

1. And first, it is commonly objected that Tithes not being expressly commanded afresh in the New Testament, have no longer any peculiar divine sanction. But this fallacy arises from the very palpable mistake that the Gospel abolished every law, and almost every principle, which God had previously instituted. This I have already stated to be a total error. That the bringing in of a better dispensation did not destroy what was good in the old is evident; thus the Decalogue, though two of its commandments at least (the 2d and 4th) are decidedly ceremonial, is still the law of the Church; public worship remains in force; the priesthood, though changed, is not abolished, as St.

Paul teaches us:—in fact Christ distinctly declares that He “came not to destroy, but to fulfil the law; hence whatever was not fulfilled in Him, we have thus His own authority for declaring to be still in force. For this very reason He directs us to “search” the Old Testament Scriptures, assuring us that in them “we have eternal life.” How strange then is the supposition, that, before the precepts of the Old Testament can be binding upon us, they must be re-written in the New! Now that Tithes were not fulfilled in Christ, I have already shown; in fact their obligation is rather increased by His having in His *human nature* assumed the Head and Sovereignty both of His Church and the world, since in addition to the homage we owe Him as God over all, Christ now claims the tribute of the earth, and of the riches of men, as being due to his humanity as High Priest and Monarch.

2. We have, moreover, the highest positive authority of the New Testament sanctioning the payment of Tithes to God, in the teaching of Christ Himself, where He says, speaking of paying Tithes, even of the smallest things: “These things ye ought to have done.” Again, in His parable of the Pharisee and the Publican, He

reckons paying of Tithes amongst the righteous acts of the Pharisee, without the smallest intimation of His having abrogated them, or intending to do so. And, as before hinted, by referring us to the law and the prophets to learn respecting Himself and His law—John v. 35—He did thereby absolutely *enjoin anew* upon us, whatsoever was commanded therein, excepting what was clearly done away by Himself. Hence, it again plainly appears that Tithes are of renewed obligation under the Christian dispensation, by the authority of the New Testament itself.

3. Further, the Apostle's reasoning, in Heb. vii. 8, is most striking; he there argues the superiority of the priesthood of Christ, typified by Melchisedec, because He *liveth and receiveth Tithes*. Now if Tithes were abrogated, this reasoning would surely be a deception; but this cannot be; hence, therefore, so far from having abolished Tithes, He here *confirms them* by requiring that, as He received Tithes in the priesthood of Melchisedec, before the calling of the Aaronic line, so he shall continue to receive them through the Christian Priesthood, till time shall be no more.

4. Finally, here; St. Paul, in 1 Corinthians, ix. 11, 15, most conclusively argues the right of

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the Christian ministry to be supported *in the same manner*, and on the *same principle*—"even so"—as those who served the temple and the altar had been; yea, insomuch that he even asserts his power,—that is, his ecclesiastical power,—to insist upon its being so done to himself as one of Christ's appointed priesthood. Now in order to see the full force of the Apostle's reasoning, it must be remembered that he was writing to those who knew of no other method of ministerial support, by Divine ordering, than that of Tithes, except, indeed, those legal sacrifices and offerings which had been done away in Christ, and the priestly portion of the land of Judea, upon which, of course, the apostles had no claim. Here, therefore, I ask any honest man of common understanding, What, save the payment of Tithes, *could* the Corinthian Christian understand St. Paul as meaning, when he thus wrote so reiteratedly, not only of his claim, but of his power to demand a ministerial support, identical with that which the Jewish priesthood had received? Hence, as St. Paul here insists upon the ministerial rights of himself and his brethren to "live of the Gospel," on the principle of a positive, certain payment, (and which I have shown could be understood of nothing else

than Tithes,) it is evident that that "power" of receiving Tithes must also have descended to all their lawful successors in that ministry. And what gives immense additional force to all this, is, that the Apostle positively declares that *this transfer of Jewish priestly rights to His ambassadors was made by Christ Himself*:—"Even so," saith the Apostle, "hath the Lord ORDAINED that they who preach the Gospel should live of the Gospel."

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CHAPTER IV.

EVIDENCE FROM PAGAN USAGE.

THOUGH the strength of the positive argument proving the obligation which rests upon Christians to pay ministerial Tithes, has perhaps been presented in the foregoing chapters, still there remain those collateral evidences which, though deserving serious consideration, will not need to draw so largely upon the patience of the reader. To proceed then :

IV. PAGAN USAGE affords strong presumptive evidence of the Divine origin of Tithes.

1. Even the prejudiced and temporizing, though learned, Selden, notwithstanding his unhallowed and very disingenuous efforts to disprove the obligation to the payment of Christian Tithes, confesses, as is shown both by Dean Comber, Leslie and others, that it "was the custom of the Gentiles to offer the Tithes of their goods ; and gives several instances, for example, of the Arabians and Phœnicians in Asia, among whom Melchisedec was both a king and

a priest; the Carthaginians and Egyptians in Africa, and the Grecians and Romans in Europe; and even king Cadwalla, in England, about the year 686, before he was a Christian, and others." Thus much confesses an adversary!

2. Hence the difficulty is to comprise the mass of evidence that crowds upon us within the space which the limits of this little treatise demands; I shall therefore be compelled to content myself with a few of the principal evidences of the very general prevalence of the custom of paying Tithes amongst the heathen.

3. Plutarch, in his life of Theseus, says that the Trœzenians offered their first-fruits (or Tithes) to Neptune. Indeed, so universal was the payment of Tithes amongst the Greeks, that Julius Pollux, as quoted by Dean Comber, reckons the phrases, "to offer a Tithe," "to vow a Tithe," "to dedicate a Tithe," as being synonymous with that of "Divine Worship." Thus, Pisistratus, chief magistrate of the Athenians, received Tithes from the people, which, as his letter to Solon proves, he spent upon the gods. At Delos, Apollo had the Tithes; indeed, this god was called the Tithe-taker, because dedications were usually made in that proportion. And Demosthenes called it sacrilege in

those who detained the Tithes due to Pallas. But most striking is the account in Xenophon how he himself and the other Grecian Generals after the Asiatic Expedition, consecrated the Tithe of their gains to Apollo and Diana of Ephesus.

4. Again, respecting the Romans, the testimony is equally full. Pompeius Festus, who lived in the reign of Augustus and Tiberius, says, as quoted by Paul the Deacon, "the ancient (Romans) offered every sort of Tithe to their gods." Fiodorus Siculus expressly saith, "many of the Romans, not only of meaner estates, but of the very rich men, consecrated their Tithe to Hercules." Thus Plutarch tells us that "Sylla gave the people a magnificent entertainment on account of his dedicating the tenth of his substance to Hercules." He also tells us that Camillus the Dictator vowed to give the tenth of the spoil of the city Veii to the Pythian Apollo. Again, "Pliny, in his Natural History, b. 12, c. 14, witnesses of the Arabians, who paid Tithes to their god Sabis. And (c. 19) of the Ethiopians who paid Tithes to their god Assabinus. And this they observed so strictly, that it was not lawful for the merchants to buy or sell any

of their goods till the priest had first taken out the tenth for their gods.'

5. Let these suffice as abundantly showing how common was the payment of Tithes amongst the heathen. Now, whence came a custom so contrary to our selfish nature to be thus universal, and exactly the same in its amount, unless it had been derived, all over the world, by tradition from one and the same source? And what would have had sufficient force to cause so general an acceptance of such a self-denying law as that of Tithes, except the original command of God Himself, preserved after the dispersion at Babel, by a universal tradition founded on a deep conviction that it was one of the very most important acts of Divine worship, and designed to be observed by all men in all ages?

6. I cannot conclude this chapter better than by the following quotations from the very able work, (written about 1682,) before alluded to, of the lucid and erudite Dean Comber, in answer to Selden's History of Tithes:—"To conclude, we may discern the Tithe was [everywhere reckoned God's part, and originally the priest's portion. The Gentiles who had not the law, were in this point a law to themselves; their gods, their priests, their temples had Tithes paid

of all kind of profits. If this universal agreement came from some tradition of the primitive Patriarchs, then it was first revealed from God, If it came from the equity of the thing itself, or, rather, were continued upon this ground when it had been first introduced by the other, then it is agreeable to natural reason, and it is a monstrous absurdity for Christians to murmur or dispute against that, as a heavy tax, which Turks and Pagans freely consent unto. Would the bare light of nature, and an obscure tradition of which no original appeared, (*i. e.*, to them), suffice to lead the Gentiles to this duty? and shall we, who know the practice of the primitive Patriarchs, the precepts of the law, (never yet repealed as to a single tenth), the practice of the Jews, the fair intimations of its continuance in the New Testament, and the opinion, as well as the custom of the old Christians: shall we, I say, (who know all this), be backward to believe *the Divine right of Tithes*? Surely, not only the Jews, but the very Gentiles and barbarous nations of the world will rise up in the judgment against us, and condemn us, if we should give less toward religion than they did; and the obligation which we affirm God hath laid upon us to pay tithes, is no more than

what all nations and religions have laid upon themselves; and so must be acknowledged a reasonable and moderate imposition, and the prudentest way of supporting religion that ever the wisdom of God or man proposed."

7. Again, in another place, the very learned Dean, after summing up the vastly accumulating evidence of the prevalence of Tithes amongst the heathen, thus proceeds:—"All which are evident manifestations that Tithes came to be used among the Gentiles from the practice of Abraham and those old Patriarchs, who (as we have showed before) had it from God himself. And yet, withal, 'tis plain that this proportion of a tenth part of all profits for the use of the gods, was very agreeable to the reason of mankind. Since this tradition was spread so far, embraced so universally, and rooted so deeply, this very thing hath made some take it for a law of nature; because, in everything, the consent of all people is to be taken for a natural law; 'and 'tis an argument that is certainly right, which appears so to all.' However, it must be granted, that whoever reproaches or condemns this proportion, he arraigns the wisdom of all mankind; and it is both infamous and impious for any Christian

to give less to the Priests than the heathen did, or to think that part too much which they thought too little—and therefore added many voluntary oblations besides. And it is now made evident, that, if we neglect to pay Tithes, we are so far from ‘exceeding the righteousness of the Scribes and Pharisees,’ that we fall short of the righteousness of the heathens, who were never obliged by Moses’ law, and yet esteemed themselves bound to pay Tithes which were first instituted by God, and then propagated by tradition to all the world ; where it was so generally observed, when Christ came, that there seems to be no need of any express law in the Gospel for the proportion ; because Jews and Gentiles both agreed in that already, and both believed that God had a right to that proportion, which makes it most shameful and intolerable for Christians to lend the force of their wit to expose this ancient, reasonable, and universally practised piece of religion, and to alienate men’s hearts from a cheerful compliance with it.

CHAPTER V.

EVIDENCE FROM CATHOLIC CONSENT.

V. Our next argument in support of the Christian obligation to pay Ministerial Tithes, is founded upon CATHOLIC CONSENT. That is, upon the law, and what without exaggeration we may call the almost universal practice, of the Christian Church.

1. It is true, that we find no very early positive law in the Christian Church respecting Tithes ; and for this simple reason, that the primitive Christians, convinced of the vast superiority of the Gospel over Judaism, and acting upon the holy principle that "where much is given, much is required," gave so freely that the idea of tithes was almost lost in the far richer abundance of their offerings. Indeed, the learned Bingham, Comber, Thorndyke, Leslie, &c., &c., &c., all most convincingly show, at large, that the principle of Tithes was the root, as it were, of this abounding liberality, for they considered them as of *moral* obligation, and not

Mosaical merely. To prove this, they satisfactorily quote (in which, alas, my space forbids my following them so thoroughly as I could wish) St. Irenæus, (*grand disciple*, as it were, of St. John), Clemens Alexandrinus, Origen and Cyprian, who all flourished within about 150 years of the Apostolic age. The Apostolic Canons also direct how the first fruits (*i. e.*, a term used for Tithes) should be disposed of; thus showing, that in that early day they were paid as being due to the Church. Dr. Hook, Rector of Leeds, thus writes concerning Tithes in the first ages of the Church: "It is true there might be no stated or regular payment at that time, because the Church was then under persecution; but if Christians in the beginning gave more than the tenth, as certainly they did, then there could be no occasion for a canon to enjoin them to pay it. Tertullian tells us, that all things were in common among them, but their wives; and not only the money which was raised by the sale of their estates, but they made oblations every week, or at furthest every month, to the Church. And we are told by St. Cyprian, that even those offerings *were answerable to the Levites' tenths*; from whence we may infer that Tithes were paid at that time."

"Thus it appears," Dr. Hook concludes, "that Tithes were paid by the inspired Patriarchs; that such payment was likewise enjoined under the Mosaical Dispensation, and *not repealed by the Gospel*; that the ancient Fathers held them due to the Church, *and that they were constantly paid in the first ages of Christianity*; and here in England, as soon as our Saxon ancestors were converted from heathenism; and this in obedience to the peculiar law of God."

2. Bishop Patrick, after noticing the first abundant liberality of the Primitive Christians, thus speaks of their opinions as to the Gospel obligation to pay tithes:—"By which it is apparent that they took themselves to have the *very same obligations upon them in this matter* which the Jews formerly had; and, therefore, it is no wonder that *Tithes* came in time to be devoted to the maintenance of God's ministers. For it is senseless to imagine, that the Gospel which constrained them to give up themselves to God, should not constrain them, with the same freedom of mind, to give some of their goods for the maintenance of His service. And it is unreasonable to think it did not move them *to give the ministers of God as honorable a maintenance* as had been allowed under the law

of Moses?" Alas, then, for the contempt of the Divine honor, and the miserable covetousness toward His Ministers, exhibited by most modern Christians!

3. Even the bitter Selden confesses thus with regard to the liberality of the Primitive Church. "So liberal in the beginning of Christianity was the devotion of the believers, that their bounty to the evangelical priesthood *far exceeded what the tenth would have been;*" and again, he says:—"In respect thereof Tithes had been a small part." Yea, he is compelled to admit—"It had been *little* to the purpose to have had tithes of annual increase paid, while the most bountiful devotion of good Christians continued." I will, however, give the testimony of two or three of the early Fathers of different ages and nations, as quoted by the authors above mentioned, in proof of their unanimity respecting the payment of Tithes, as the least which they could offer to God for the support of those who share the Priesthood of His Divine Son.

St. Irenæus, Bishop of Lyons, in France, who, as St. Basil saith, was very near the time of the Apostles, affirms—"We ought to offer God the first-fruits of His creatures;" and, that he means in the proportion of a tenth, is evident, as he soon after adds—"the Jews for this cause

had their tenths consecrated, but Christians have dedicated all they have to God's service cheerfully and freely, not giving that which is less than the Jews, because they have a better hope." Origen, of Alexandria, in Egypt, who flourished little more than one hundred years after the death of the Apostle St. John, thus states the opinions and practice of his day, (I quote only a small portion)—"How, therefore, doth my righteousness exceed the righteousness of the Scribes and Pharisees, if they dare not taste of the fruits of the earth, before first-fruits are offered to the priests, and Tithes set apart for the Levites; and I doing neither of these, do so use the fruits of the earth, that the priest knows not of them, the Levite is not acquainted with them, and the altar receives no part from them." He concludes—"This we say, to prove that the law of first-fruits, of fruits and cattle, ought to stand according to the letter." St. Cyprian, of Carthage, shortly after Origen, expressly mentions Tithes twice, and is therefore good evidence that, in his day, the offerings of the faithful were expected to be at least a tenth. St. Augustine, who lived in Africa also, about one hundred and thirty years after St. Cyprian, expressly says—"Our forefathers abounded in all plenty, because they gave

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Tithes. St. Epiphanius, St. Chrysostom, St. Ambrose, all before the year 400, speak of first-fruits, (using that term, as has been elaborately shown by the learned writers I have quoted, as inclusive of Tithes,) as of Divine right under the Christian dispensation; while St. Jerome, about the same date, speaks of himself as living on Tithes." But I must refrain, my limits will not permit me to extend my proofs of the child-like faith and willing liberality of the Primitive Church in this matter, further; suffice it to say, what perhaps not one will be reckless enough to contradict, that, after this period, the extension of Christianity and the payment of Tithes, as being by Divine authority due to Christ and His priesthood, were almost identical.

5. In modern days, Thomas Becon, Chaplain to Archbishop Cranmer, speaks of Tithes, in his "*Jewel of Joy*," as being undoubtedly due, and censures the clergy of his time for spending them on riotous living, instead of being given to hospitality; which was the end, as he declares, for which God instituted them. Thus, also, Conradus Pellicomes, an eminent *Hebrew* scholar, and therefore the better evidence, and one of the early reformers, shows, in the following extract, *their* opinions on this subject (I copy from

Bishop Patrick)—“All the Tithe is the Lord’s, and *remains so for ever, &c.*; and therefore Tithes are to be paid by Divine and natural right, and religiously expended, according to His appointment. Finally,—having before named a noble list of modern authorities,—that excellent Churchman, Mr. Thorndike, in his treatise upon the “Rights of the Church,” about 1649, speaks thus—“For God saith, first, ‘that Tithes are His own,’ (Levit. xxvii., 30,) to wit, by a law in force before the law of Moses, and then gives them to the priests for their service in the tabernacle. Then it cannot stand with Christianity, which supposeth greater grace of God than the law, to allow scarcer proportion to the maintenance of God’s service than the law requires.” Again, he says—“In fine, in correspondence to the exchequer of a State, is the title that God hath given His Church to the oblations of the faithful—their first-fruits and Tithes; the right whereof he hath endowed the Church with.” He even intimates that as, by feeding upon the sacrifices which they offered to God, the Jews had communion with Him; so we, as Christians, by our Tithes and offerings, which “are consecrated by the altar of the Cross, and the sacrifice thereof represented in the Eucharist,” do thereby communicate with God therein.

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CHAPTER VI.

NECESSITY OF TITHES TO THE EFFICIENCY OF THE CHURCH.

VI. I proposed, then, to show the NECESSITY TO THE EFFICIENCY OF THE CHURCH, of some *certain* support for the Christian ministry, which shall not be religiously voluntary, as regards its degree, but enforced, as I have shown Tithes to be, by a positive Divine law. But here I must content myself with little more than suggesting a few thoughts and hints for the reader to mature in his own mind; as, were I to attempt a detailed statement of the miserable consequences to true and enlightened piety resulting from mere voluntaryism, I might easily fill a large volume; but it is the less necessary, as most of those for whom I write are thoroughly convinced, from its wretched effects, that it cannot be of God.

1. This necessity for a Divinely fixed ratio of ministerial income is evident, in the first place, from the fact, that where it is left to the mere

will of the individual members of their flocks, it must, while human nature is what it is, *be exceedingly uncertain*. Practical religious teaching is necessarily most unpleasant to those who are endeavoring to trim between God and the world; and do not these, alas, form the bulk of professed Christians? Hence, when offended with their pastor for his faithful teaching, they will, and *do*, as every day's experience proves, on some plea or other, throw up their pews, or withdraw their subscriptions. But in this age of bitter polemical controversy, a still more plausible excuse for thus acting is, when the members of a parish choose to fancy that their ministers do not preach the truth! Now, He who saw the end from the beginning, has provided the *only* sure remedy against this ruinous evil, whether it arises from the unholy living, or spiritual presumption of the flock, by commanding that our Tithes shall be paid to His priests and ministers, simply as His *representatives*, as a debt due from us to Himself, let the men receiving them act or teach as they may, until they are removed from the ministry by lawful authority.

2. This necessity further appears from the consideration, that a meagre and insecure in-

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come, sooner or later, *produces a ministry degraded in its literary and intellectual standing.* Of course there are splendid individual exceptions, but being exceptions, they only prove the rule. Now, that such a ministry must have a very deleterious influence upon the Church, I suppose will in this age be generally admitted. Not only will its members be unable to defend the truth against subtle and learned adversaries, but in their daily ministrations, the want of mental vigor will soon be felt, even by those of their flocks who are themselves too illiterate to understand whence it arises. The influence of such intellectually defective teachers amongst their more educated people must also necessarily be small; nor is this the worst, for, judging of religion by the mental grade of its administrators, the educated classes become a prey to a scornful intellectual scepticism, and the multitude, following in their wake, soon learn to laugh at all earnest spiritual religion. *An illiterate priesthood will form either a blindly superstitious or a brutally scoffing people;* probably, first one and then the other.

3. Again, mere voluntarism is a sore injury to the Church from the *personal poverty and social degradation to which it subjects her minis-*

try. God has so constituted us that our inward feelings of respect and veneration are, and ever will be, greatly influenced by our outward perceptions. Consequently, the outward circumstances and appearance of the Ambassador of Christ ought to be such as at once to command the *social respect* of his people, and where they are not so, such a minister has a very serious obstacle to his usefulness to overcome. But ministerial poverty, or even *uncertainty* of income—that is, where such income is dependent upon the will and caprice of his parishioners—is the source of a far deeper evil to the Church of Christ than that just named; inasmuch as it lays a most fearful snare for ministerial faithfulness. The pure Church rightly sanctions a married clergy; but how shall a clergyman with a wife and children, accustomed, as they ought to be, for the Church's own good, to social respectability and literary refinement, run the risk of utter social ruin, not only to himself, but to them, by preaching mercantile, social, doctrinal, or political truths, which, being opposed to the temper, spirit, and conceited ignorance of the age, are likely either to drive away the wealthiest portion of his congregation, or to do what is worse for him, make them bitter and most in-

fluent enemies? The clergy, from Lake Superior to the Gulf of Mexico, will bear me witness that these are no mere fanciful suppositions! It is not, however, the ministerial suffering, to which I would chiefly draw attention, but to the awful danger *resulting to the flock of Christ itself*, from such powerful incentives to ministerial unfaithfulness. Can any one who knows the love of Christ for His redeemed, believe that a system which thus offers a premium to unfaithful shepherds, is one of *His* ordaining, or that it can ever receive His blessing!

4. But *the failure of every scheme which has been substituted in the place of Tithes*, affords very strong presumption that they are intended by Divine wisdom and authority to be perpetual.

Subscription papers, pew rents, school teaching, and even endowments, when alone, have always failed to secure a well educated, Christianly independent, socially influential, and sufficiently numerous ministry. If a voluntarism dependent upon human will, could ever have answered any where, it ought to have been in the United States, where social wealth is equally distributed in an unexampled degree. But what is the fact?—A large number of its ministers are not nearly so well paid as railroad mechan-

ics! If this be disputed, I am ready to prove it by facts.

We sometimes speak as though the Church in the United States had done great things, depending as it does upon voluntaryism alone. We thank God for its comparative progress, especially of late years, considering the bitter puritan hostility, and still more ruinous voluntaryism, with which it has to contend. But yet what is its *positive* position? The United States possess a population of more *general* education and wealth, perhaps, than any nation upon earth; there then, surely, the Church of Christ ought to have won a singularly prosperous way. Instead of this, however, the Right Rev. Dr. DeLancey, Bishop of Western New-York, gives its gross population as twenty-three millions, while he states its Church population at only one million five hundred thousand, and its clergy at one thousand seven hundred, a blushing minority for such a land! At the same time the number of those who return themselves as being of no religion, is rapidly increasing! But whence are these things so? I answer, chiefly, from the poverty, and the consequent fewness, of the Church's ministers, and their being generally cramped by Church covetousness in their energies. How different would the religious aspect of the United States soon

become, did even its million and a half of Churchmen pay their Tithes, thereby increasing Christ's appointed ministers at least ten or twelve fold, and placing them in a social position a little more nearly approaching its merchants, lawyers, doctors, &c.

5. The insecurity of any humanly devised system for the suitable support of those entrusted with the sacred office of the Christian ministry, has been most singularly and painfully manifested in the history of this Diocese, (Canada West.) When this Province was ceded to the British Crown, the monarch, George III., of pious memory, while as yet its lands had only a nominal value, by and with the full consent of the other estates of the Empire, set apart one-seventh of the entire Province forever for the support of the clergy. Now no individual could by any possibility have any rights infringed upon, or be otherwise injured, as all the rights connected with the unbroken forest were vested in the Crown; yet, ere a century has elapsed, we have beheld a reckless legislature, impelled by a fearful worldliness, or a deep hatred of the Church of Christ, alienate the last acre of those lands which was in their power; and leave the thousands literally scattered through the wilderness,

without the slightest provision for their religious instruction or spiritual sustenance.

6. That herein an awful robbery of God has been committed is undeniable. But why has it been permitted by the great Head of the Church? Doubtless, as one reason, the people are being judicially left to reap the bitter fruits of their own intense God-despising worldliness! But other peoples have been as sinful and worldly, and yet so speedy and complete a destruction of their most vital interests has not overtaken them. Does it not seem, therefore, that some deeper principle is the reason why so bitter an evil has been permitted now? And what is this but that the "Clergy Reserves," being designed to relieve the people from that constant, self-sacrificing offering to Christ through His Priesthood, of those tenths which He requires as the unfailing token of their obedient reverence, He permitted the unholy spoiler to take them away? And more especially so, because, with almost one consent, the members of Christ on this Continent, both British and Republican, have robbed Him, by withholding their Tithes and offerings to an unprecedented extent.

CHAPTER VII.

THE PERSONAL BENEFIT OF PAYING TITHES.

VII. I proceed to show, (as our seventh line of argument), that the payment of priestly or ministerial Tithes is a *personal benefit to those who do so*; by securing the positive blessings of Almighty God, and averting His judgments.

1. It tends to produce equality, in that only place where equality is a blessing—namely, in the Church of Christ. The member of Christ whose income is only £50 per annum, but who pays out of that £5 to God, for the support of his ministers, has evidently as respectable a standing in the Church, and, other things being equal, the same evangelically legal right to a voice in her affairs, with his rich brother, whose princely Tithe may amount to £100 a year; because both render back to God the *same proportion* of the goods with which He has intrusted him.

2. Unless we are too stupidly unbelieving to credit either the deductions of reason or the ex-

press declarations of Almighty God, we must see that the conscientious payment of Tithes is the way to secure the blessing of increase upon our incomes. Not that Tithes are the only offerings which God expects or directs from His people ; but, being the only *law* of payment under which we are placed to Him as the Sovereign of all, it is reason to suppose that compliance with that will bring His temporal blessing ; but for the higher rewards of spiritual peace and prosperity, our devotion must certainly be accompanied by abundant free-will offerings. And yet, if our Tithes be also paid in the same spirit of obedient love, doubtless they will, in like manner, tend to procure us the *loving* smile of Heaven. In fact, as I have before stated, it is *our* good, and not His own, that God seeks in all those duties that He has laid upon us. "It is our good, our greatest good, that our whole trust should be in the Lord, always, upon all occasions," in matters temporal equally with those that are spiritual ; and this disposition is cultivated by such a law as that of Tithes, which requires that, in order to secure His continual blessing, we shall prove our trust in Him, by paying Him His own of that which we already possess ; and the more liberally we

add to this payment, of our own free will, the more we honor Him by this additional trust and affection, and may therefore expect the abundance of His blessing in return. 'Is not this the teaching of reason, if indeed God does take delight in being honored in his Saints?'

3. Upon the due and cheerful payment of our Tithes and offerings to God, would appear to depend our right to expect His favor and sacramental grace. And this for two reasons: First—He has consecrated creature elements (water, bread, and wine) to be the mediums of conveying to His elect people the very fact of that election and that subsequent sanctification of His Spirit, whereby they are fitted for their eternal inheritance. Now, He requires that we shall return unto Him, with a ready and abundant liberality, those creatures which he has thus so graciously sanctified to our noblest benefit. Thus, our Tithes and offerings are the pledge of our sacramental union, body and soul, to Christ. Hence they are called, by Jehovah Himself, "the bread of our souls:" while, on the contrary, to withhold them must become a sort of denial of our election, through these creature mediums, to a joint heirship with Christ. But, secondly—In that petition, "Forgive us

our trespasses, as we forgive them that trespass against us," our blessed Lord has Himself taught us the principle, that, to a very mysterious extent, the measure of His mercy and blessing to us, is to be according to that which we render to Him, through our fellow-men, in return. Consequently it follows, that, just in such degree as we seek good from Him, we must abound in offerings to Him of those things which we value most; and verily, what is there upon which men set their hearts equally with their gold and their silver! Hence, doubtless, we may discern the reason why our great God requires Tithes for His Priesthood, and abundant free-will offerings for the spread of His Church and the support of His poor; when, had it pleased Him, He could, by a word, have so abundantly provided for all, without our aid. But herein He seeks to prove our reverence, obedience, gratitude, and love.

4. Of the delight He takes in the abundant offerings of His people, and of the richness of the blessings which He will pour out upon them in return, we have, in His own Word, the most direct and positive assurance. Thus it is written in the Book of the Prophet Malachi: "Bring ye all the Tithes into the storehouse,

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that there may be meat in mine house, and
prove me now herewith, saith the Lord of Hosts,
if I will not open you the windows of heaven,
and pour you out a blessing, that there shall not
be room enough to receive it. I will rebuke the
devourer for your sakes, and he shall not destroy
the fruits of your ground ; neither shall your
vine cast her fruit before the time in the field,
saith the Lord of Hosts. And all nations shall
call you blessed ; for ye shall be a delightful
land saith the Lord of Hosts." Language could,
not be plainer, nor promises more full. God
ever remaineth the same ; His relations to man
also continue the same in kind, only much closer
in degree. Hence, the Christian who seeks to
find excuses for not paying his Tithes, while he
is yet unable to disprove their obligation, can-
not in sincerity trust the faithfulness of God for
his salvation ; for, if he fears that He will not
repay the little of earthly things with which he
entrusts Him, how can he really expect that He
will give him the wondrous things of heaven ?
Wishing to be as brief as possible, I will only
further refer the reader to Proverbs iii. 16, and
to the 35th chapter of Ecclesiasticus, as showing
how fully the righteous Jews believe in the
literal character of the Divine promises on this

subject. And shall the members of Christ have less reliance upon their Saviour's justice and covenant affection for them? Indeed, so great a privilege does the Most High consider it for us to be permitted to offer our Tithes unto Him, that, by the Prophet Hosea, He thus threatens the unfaithful Jews: "They shall *not* offer wine-offerings unto the Lord; their bread for their soul shall *not* come into the house of the Lord." When our offerings are thus refused, both body and soul—for mark, they are called the "bread of the soul!"—we are shorn of all right to the Divine blessing. Alas, then, for American Christendom!

5. Further: *Very sore judgments are threatened against those who neglect to pay their Tithes.* If I have been at all successful in my attempt to prove the Christian obligation of Tithes, then it is evident that the sore judgments threatened against those who neglect to do so, are also applicable to the vast majority amongst ourselves; and an impartial attention to certain painful and singular facts may serve to excite a godly care in us that we do not further subject ourselves to them. For, as it has been forcibly said, "Tithes being proved to be a part of God's worship, and a blessing to attend the

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payment of them, the consequence is implied, that a *curse* must be due to the non-payment of them, it being a contempt of God, and a neglect of His worship. Tithe being the tribute which God hath reserved to Himself, to deny that to Him *is denying Him to be our God*, by our acts, however we may acknowledge Him with our mouths." Hence, thus terribly doth the Lord Jehovah argue, through the Prophet Malachi, with His ancient people upon this subject:—"Will a man rob God! Yet, ye have robbed me. But ye say, Wherein have we robbed thee? *In Tithes and offerings!* Ye are cursed with a curse; for ye have robbed me, even this whole nation!" The witling may scoff as it pleaseth him; but having, I hope, unanswerably proved that Tithes *are* of Christian obligation, much I fear that we shall yet find that the Lord hath a sore controversy with *this* Continent for these things. *Never*, I believe, was there *any portion of the civilized world that rendered so little of their substance back to God!*

6. The character of the reformation which King Hezekiah instituted in Judea, after the kingdom of Israel had been destroyed, and the regulations of Nehemiah, after the return from the Babylonish captivity, both show that they

considered the withholding of Tithes by their forefathers to have been very prominent amongst the sins which brought such misery and ruin upon both kingdoms. And how awfully the threatenings of Jehovah, by the last of their Prophets (Malachi), have been fulfilled, let that scattered and peeled remnant who for 1800 years have been without home or country, declare.

7. When the love of Christians began to wax cold, then, also, the descendants of those who had cheerfully given their all to Christ, began to grudge even the tenth. And therefore it was, that, early in the fifth century, when the Vandals were sorely troubling the Churches of Africa, St. Augustine, Bishop of Hippo, calls these inroads a judgment from heaven for their withholding their Tithes from God. In his forty-eighth Homily, he thus speaks : " Our forefathers abounded in plenty, because they gave to God and Cæsar their due—that is, Tithes to God, and tribute to the king ; but now, because our devotion towards God is ceased, the imposition of taxes is increased. We would not share with God in giving Him the tenth ; and now, behold, the whole is taken from us. The Exchequer has swallowed that which we re-

fused to give to Christ." Now, we confess to the amazing superstition of believing that the profound and holy Augustine was quite as safe an interpreter of the ways of God to man, under the Christian Dispensation, as are the shallow sneerers of the nineteenth century.

8. It is well known that, at the period of the Anglican Reformation, very many of its nominal actors were actuated not by motives of purity, but robbery; and that consequently a large portion of the Tithes and other property of the Church was seized by unholy hands, to enrich the crown and the nobility. But it is not equally well known that Henry VIII., whose father had left a richly stored treasury, and whose share of the Church's spoils was so large that he assured the people that he would never need to tax them again for government purposes, before he died—his ill-gotten gain having melted like snow before the sun—did not only repeatedly tax his people, contrary to his promise, but became so poor that he absolutely coined base money; and that in the very next generation his seed had perished from the earth, and his throne passed away to a stranger and foreigner! While of the nobility who shared his unholy plunder, Sir H. Spelman, in his "History of Sacrilege,"

states, that a greater number of them and their children died on the scaffold, within twenty years after the seizure of the Church's property, than for five hundred years previously; during which long period, it is worthy of remembrance that the scaffold-feeding wars of the houses of York and Lancaster had desolated the empire. Verily, he must be a "fool" that denieth that there is "a God that judgeth in the earth."

9. Northern America, including the West India Islands, has never, so far as I am aware, paid Tithes, (if we except, perhaps, Lower Canada); that is, this Continent and its adjacent islands, has, in the matter of its property, acted without the slightest reverence for the Divine Sovereignty. What is the result? The West Indies are a pitiable wreck! and how many of the older States of the Union raise either sufficient bread, meat, or wool to supply their own consumption? That natural causes may be assigned for these results, I grant; but then God brings about His severest judgments by natural agents. The very sites of Babylon and Nineveh have been all but lost to the knowledge of men; while the once almost miraculously fruitful land of Judæa has become a comparatively barren wilderness, all of which has been done

by a natural instrumentality. Yet, will any believer in a superintending Providence deny that the hand of God was in these bitter desolations?

10. It is worthy, also, of especial note, with respect to England, that previous to the seizure of Church property and the alienation of a large portion of the Tithes, there was no such thing as a poor-rate known! "Not a penny was imposed upon any layman for the maintaining of the poor; *the clergy did that amongst themselves.* They looked upon the poor as their charge, as a part of their family, and laid down rules and funds for their support. They had almshouses for the daily relief of them, and infirmaries for the sick, maimed, or superannuate, with officers appointed to attend them. They employed the poor in work, which is the most charitable way of maintaining them. It was the clergy who built most of the great cathedrals and churches of the nation, besides the building and endowing of colleges and other public works of charity and public good." How is it now that the Church of God has been despoiled of her patrimony, and the clergy reduced to comparative indigence? Within the present century, the poor rates have in some years amounted to nearly

£7,000,000 ; and this is exclusive of all the very numerous hospitals, infirmaries, and incredibly large private charities ! Besides which, such is the difficulty now experienced in the raising of funds to build churches, to support additional clergymen, and to establish schools to meet the wants of a vastly increased population, that the people are perishing for lack of knowledge, the wretched prey of the ignorant or the wicked. Verily England made, indeed, a "fool's bargain" when she robbed the Church, thereby entailing such heavy taxation and so many social miseries upon herself. Truly, the nation that robbeth God shall, sooner or later, feel the bitter effects of His righteous indignation.

11. France, however, exhibits, perhaps more strikingly than any other modern nation, the fatal consequence of sacrilegiously robbing God, and then systematically refusing to acknowledge His sovereignty, by withholding the payment of Tithes. Scarcely has a generation passed away since France confiscated the property of the Church, and openly refused to admit the *right* of God to any portion of the products of the soil and of the incomes of the people ; and already, besides its other miseries, poverty is so rapidly overtaking the people as

to threaten the entire ruin of the nation. There are (1845-'6) in France about seven million families; of these it is estimated that about five million five hundred thousand are landed proprietors. Now from official returns, it appears that the average annual revenues of these five million five hundred thousand families is only about £11 10s. sterling; while of very nearly the half of them, the income does not exceed £2 per annum! Again, so involved in debt is the land of France, that out of its annual rental, as given by government, of £63,000,000, the interest on mortgage is £24,000,000!—thus leaving, when the taxes are paid, *not one-third* of its increase for the use of the proprietors! Further, from the minute democratic subdivision of the land, the breeding of sheep, cattle, and horses is declining; and this year France, an essentially agricultural country, *is importing wheat!* Finally, the French government, a few years ago, gave, as the average rations, in solids, of each individual in France, fifteen ounces bread, one and two thirds ounces meat; while the same authority gives for each person in England—where, thank God, the Church has still a legal existence, and Tithes are in a

measure paid—thirty-two ounces bread and vegetables, and six ounces meat.

Such is God's revenge against sacrilege and rebellion; such the state of a Christian country which refused the payment of Tithes to the Divine Majesty.

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CHAPTER VIII.

ANSWER OBJECTIONS.

VIII. We come, then, in this, our final chapter, to consider and endeavor to answer SOME OF THE MOST POPULAR OBJECTIONS BY WHICH IT IS ATTEMPTED TO DISPROVE THE MORAL AND EVANGELICAL OBLIGATION TO PAY PRIESTLY AND MINISTERIAL TITHES. Having, of necessity, already noticed one or two of the principal of these, upon them I shall not, of course, need again to enlarge.

1. Foremost amongst the objections which remain, is the very common one, "*We cannot afford to do so.*" In an age so luxurious as this, such an excuse does indeed sound strange in the ears of the faithful. Yet, now, to expect a man with only £50 a year to pay £5 to his clergyman, would be deemed most oppressive; while, to look for a £100, in such Tithe, from the possessor of £1,000 per annum, would be thought simply absurd; even though such payments are required only on the ground that clergymen are,

as the appointed ambassadors of God and the dispensers of His infinite goodness to man, the representatives of that Eternal Majesty from whom all our earthly goods as well as our spiritual blessings are immediately derived.

Such an objection, however, proceeds from a secret distrust of God, which is nothing else but infidelity of heart. Now, one very prominent object in the Divine dealings with man is evidently to increase the principle of simple child-like confidence in the reality of His goodness and the faithfulness of His promises, even where we cannot trace His footsteps. Thus He dealt with Abraham, when He called Him to leave his fatherland; thus He dealt with the Israelites, in their journeyings through the wilderness, and even when they were permanently settled in the land of Judea. To cherish this simple reliance upon His goodness and truth, He instituted the Sabbatical year, in which they were neither to sow nor reap. He required that three times every year all the men should go up to Jerusalem, and trust implicitly to the Divine promise alone to protect their wives, children, and country from those surrounding enemies with whom they were so frequently at war. He established the law of the Jubilee, and others of similar

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nature, which demanded the forgiveness of debts, the restoration of purchased lands, &c.; and, finally, it was on the very same principle that the numerous sacrifices, offerings, Tithes, &c., in all amounting probably to more than *an entire third* of their income, were ordained. In all these ways did Jehovah try the faith of His ancient people, and promised them that temporal success and prosperity, as well as spiritual blessings, should be given to them, just in such proportion as they trusted in Him, by a full and willing fulfilment of His law in these and all other respects. As my readers are, I trust, careful studiers of the Holy Scriptures, I need not stop to show how completely the history of the Israelites proves both the gracious faithfulness and yet the just severity of Almighty God; for that when they were honest and abundant in their payment and free-will offerings to God, so great was their abundance that the "silver and gold in Jerusalem were as plenteous as stones, and cedar trees were as sycamore trees that are in the vale for abundance." While, on the other hand, when they "robbed God in Tithes and offerings, a drought was upon the land and upon the mountains, and upon the corn and upon the new wine, and upon the oil

and upon that which the ground bringeth forth, and upon man, and upon cattle, and upon all the labor of the hands ;" until in that land, which was once "the glory of all lands, a land flowing with milk and honey," the misery and famine were such, that, as the Prophet Jeremiah saith, "the hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughters of my people." Such were the sore judgments with which a righteous God afflicted His own people for their *sordid distrust* of Him and His promises.

2. Now, most certainly, our covenant God expects from *us*—who are still more closely His adopted children than were even the Jews—at least as full a confidence in His goodness and faithfulness as He required from them; and not that we should forbear to comply with a law that has His express sanction, on the shabby and unbelieving plea, that "we cannot afford it:" thus proving our doubt either of the abilities or the faithfulness of the Infinite Possessor of all things, to return an hundred-fold that which they gave unto Him. Strange it is how modern Christians trample under foot, with scornful unbelief, the command and its promise—"GIVE,

give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Yea, thus shall even their fellow-men be made to enrich those who do cheerfully, *justly*, and liberally pay unto the Lord of His own.

2. The apology for not paying Tithes, founded on the supposition that "*They are not required under the Christian Dispensation,*" I have already shown to be a fallacious one; inasmuch as the teachings of the New Testament bind us to fulfil all those moral and religious duties which are commanded in the Old Testament, excepting such as were peculiar to the Jewish polity, or had their direct accomplishment in Christ. Neither of which, I think I have satisfactorily proved, was the case with Tithes.

1. A further remark or two, however, may not be thrown away, in answer to the frequent objection, Why, if Tithes have indeed Divine authority under the Christian Dispensation, were they not more plainly and distinctly re-enacted in the New-Testament?

This objection is founded, it appears to me, upon an entire misconception of the principle which directs the Divine conduct towards men in these "latter days." The Gospel is a dispen-

sation, not of sight, but of faith. In the infancy of the Church, before the illuminating influences of the blessed Spirit were, through the Divine Incarnation, fully developed, Jehovah condescended to lead His Israelitish flock by sight; the Urim and Thummim, the sacred fire, the mysterious Holy of Holies, with the frequent occurrence of miraculous signs, were the *visible* tokens by which He guided the Children of Israel. Under the Christian Dispensation it is otherwise. This was early manifested by our blessed Lord's own practice. He taught in parables, that "seeing they might see, and not perceive, and hearing they might hear, and not understand." That is, that the scoffer and the careless should remain spiritually ignorant, even though surrounded by the light of the Gospel. Yea, now that the Holy Ghost is given to men, it is required that they who would know the Divine will so as to do it, shall humbly inquire and diligently search after the hidden things of God. Hence the doctrines most vitally connected with our salvation are scarcely any of them to be found upon the surface, even of the New Testament. The proper divinity of Christ, the personality of the Holy Ghost, the true relation of faith and good works, the obliga-

tion of Infant Baptism, Episcopacy, the priestly office, the real character of the Sacraments, &c., &c.,—all, equally with that of Tithes, are doctrines which, in order to be really known and believed, require that both the Old and New Testaments be very carefully searched, aided by the light and universal consent of a pure primitive Christianity. And, thus sought after, the payment of ministerial Tithes will, perhaps, be found to be as clearly revealed as an *evangelical* duty, as are any of the important doctrines just named.

2. Another reason why doctrines and duties taught under the Old Dispensation, and *never repealed*, should not be distinctly repeated in the teaching of Christ and His Apostles, would appear to be, that *it is simply unnecessary*; and God never trifles! What he has *once* revealed to man as His will, must evidently be ever binding upon us, until He Himself positively repeals it.

3. Again: God is one; His Church is one—Jewish and Christian being parts of the same fold. But to keep repeating the same injunctions, without any necessity for so doing, would be, as it were, to witness against either His own unity or that of His Church. Hence Tithes,

like so many other doctrines, being once plainly made known to His Church, are subsequently only incidentally alluded to.

(3.) Another popular objection to the payment of Tithes is, that *They would make the clergy too rich*. A sufficient answer to this is—Not so, or God would never have instituted them. It may, however, be further observed, that were the nature of the Christian ministry better understood, and its mighty blessings as the executive of the Church of Christ more fully appreciated, such an objection would be much seldom made. The superintendence of daily parochial schools; the far, far more general and frequent visiting of the people; the more constant attendance upon the sick; the blessings of daily public prayer; and much more frequent Communion; with the oversight and care of the Church's poor: all these things call for an increase of the *number* of the Clergy, beyond all that we dare at present to imagine; so that I am decidedly of opinion, the working of the system will show that the wisdom of God has required *that* particular proportion to be paid to Him, through His clergy, because He saw that it would be required to support a sufficient number of them in that station of sober respect-

ability and influence which He has ever ordained for His priesthood.

1. The ground of this objection, however, is doubtless based on that low view so injurious to the Church of Christ, and yet so prevalent on this Continent, as to what is the proper social condition of the Clergy. I suppose it will not be denied that the Divine example herein is a safe guide. Now, this we have in the Jewish Hierarchy, Priests, and Levites; whose social *status* and relations were, to the minutest circumstances, arranged by Jehovah himself—an example, be it remembered, which He has never in the slightest degree revoked; and which the Christian Church, so soon as ever the Jewish Dispensation had been completely removed and the hand of the persecutor stayed, took as the divinely appointed authority for Her own proceedings herein. It is commonly supposed that the Sacerdotal Tribe of Levi was left without any important share in the apportionment of the land of Judea. But this is a serious error. True, it is said, that, "They shall have no inheritance among the Children of Israel;" but this would seem only to mean that they should have no whole country, or tract of land together, set by lot, as the other tribes had; since they had

their forty-eight cities, with the land within two thousand cubits round them. And, in Dean Comber's able work, this is, by an elaborate and clear calculation, shown to comprise about 364 statute miles, or above a thirtieth part of the land of Canaan. So that the Levites being, as is said, the thirtieth part, or rather, indeed, much less, of the people, they had as much land, in proportion to their numbers, as any other tribe, if not far more. Consequently it was, besides this large proportion of land, that, as it plainly appears, what with first fruits, sacrifices, skins of the sacrifices, Tithes, &c., the Priests and Levites received upwards of two-tenths, or *one-fifth of the income of all the other tribes of Israel!* Hence it is plain, that, in point of income, the sacerdotal Hierarchy must have been in a far better position than the rest of the people.

2. Now, why was this? Doubtless, first, on account of the Divine honor whose dignity they represented before the people. Secondly, That, from the high social position they held, they might have the more influence over the people, their instructions be more respectfully received, and the worship they celebrated be more punctually attended. Thirdly, That they might be

above the necessity of neglecting their sacred calling for worldly pursuits: and, fourthly, that they might be placed beyond the temptation of "prophesying smooth things." Now, does not every one of the foregoing reasons apply with yet greater force to the proper and dignified support of the Christian priesthood, than they ever did to that of the Jews? Whose wisdom, then, shall the faithful of this day follow—that of Jehovah, who placed his servants amongst the *princes* of the people? or that of the man of this day, who would place the ambassadors of Christ amongst the lowest *servants* of the people! And, I repeat, let it not be forgotten, that the social position of the priesthood derives its importance, not from the feelings or the wishes of the men themselves, but from the awful relation which they hold to the glory of Christ and of God, and to the salvation of the Church.

3. Then, as an argument derived from expediency, it ought to be stated, that, when Tithes were honestly paid to God's ministers, there were *no Poor Rates*; for Christ's ambassadors felt called upon, themselves, to care for, and even very chiefly to provide for, Christ's poor; and that they also were amongst the most libe-

ral builders of His houses of prayer. And *these* Temples of God, be it also recollected, were *open* at all times to the mourning and to the devout ; and were pre-eminently the churches of the poor, being *free*, in every part, to the meanest of the flock of Christ ! Yes, when Tithes were conscientiously paid, there was no need to rent or farm out, and thus make merchandise of, "my Father's house," in order to feed his priests ! And are the ministry less holy now than in the days of Papal superstition ? May we not, therefore, reasonably hope that, when the members of Christ once more pay to Him and His ministers their lawful dues, that again they will thus care for the wants of the poor, and for the honor of Christ ?

4. But to meet the case of peculiarly wealthy parishes, whose tithes might be more than were required for their own ministry, how easy would it be for the Church to pass a canon that all Tithes beyond a certain amount, proportioned to the population, should be paid over to a general diocesan fund, for the aid of more needy places ? At the same time, be assured, it is not a holy nor a *wise* feeling, which, while it rejoices in the wealth of the merchant or the secular professional man, grudges everything approach-

ing to plenty and refinement to the ambassadors of Christ. Is Christ not worthy of being honored in His servants? Or are they themselves less worthy, or less likely to make good use of ample means, than the farmer, the merchant, the doctor, or the lawyer?

5. Finally, the Church suffers, as most of the faithful will allow, FROM THE WANT OF MORE ABUNDANT EPISCOPAL SUPERVISION. For the purpose of its extension, very vigorous efforts, as is well known, have been making for some years at home—such efforts having particularly in view the securing of permanent endowments for various Colonial Bishoprics. This is well; as, in the infancy of the Church in the Colonies, it could scarcely be expected that she could provide for her own clergy, either parochial or episcopal; especially in an age when her members, generally, are suffering under the deadening influences of a covetous distrust of God, which is eating the very material of Christianity out of their souls. But the secular facts of the Reformation; the history of the Church in Spain, Russia, and almost every European nation; the present tampering of the Imperial Government with private ecclesiastical and religious educational endowments; the unprincipled conduct

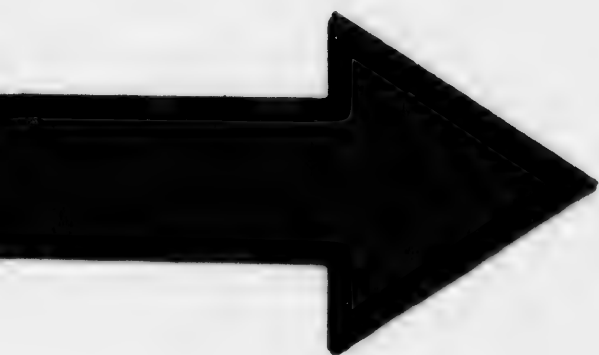
of our Provincial Legislature, with respect to the Clergy Reserves ; and the determined opposition to the increase of such endowments in the United States ; all speak, in language too plain to be misunderstood, of the miserable uncertainty attending all mere human devices for the support of the Church of the living God.

6. The truth is, that the Bride of the Lamb shares, in a pre-eminent degree, that remarkable perfection which attends all the works of the Great Creator. "Her seed is in herself!" It is from the powerful operation of her own sacred principles that the Church of Christ is to be maintained and extended. Thus, when her members are truly influenced by the graces of gratitude, humility, and obedience, it will require, I imagine, far less evidence than I have adduced, to convince them that the payment of ministerial Tithes, accompanied by other abundant free-will offerings to Christ and His poor, is not only a binding duty, but a precious privilege. A really Christian gratitude must cause its possessor to delight in every opportunity of proving its sincerity.

7. It is then to our own efforts, as members of Christ, that we must eventually look for the support of the Episcopate, no less than of the

Parochial Clergy. Now, it is the payment of Tithes by the clergy which appears to be the Divinely indicated method of supporting their Bishops. And only mark how beautiful the Supreme Wisdom orders these matters. From thirty to thirty-five clergy, with their parishes and flocks, is an abundant charge for one chief overseer; and this would be the result, upon the most moderate calculation, if all parties were conscientious in the payment of their Tithes:—I take the income of a Bishop at £1,000 to £1,200 per annum—the lowest which the present state of society ought to admit; and that of the clergy at certainly not less, taking the country clergy as the rule, than £350 per annum—an amount which very few of our merchants or secular professional men would be willing to take as the *ultimatum* of their own incomes. Now, at this rate, including the larger salaries of the town clergy, the Tithes of the clergy would provide a Bishop for every thirty of them—a consummation most devoutly to be wished. And this from the Church herself, independent of all mere human devices or worldly contingencies—a state of things, also, most earnestly to be desired and fervently prayed for by the faithful.





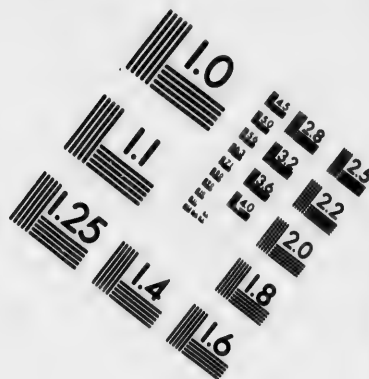
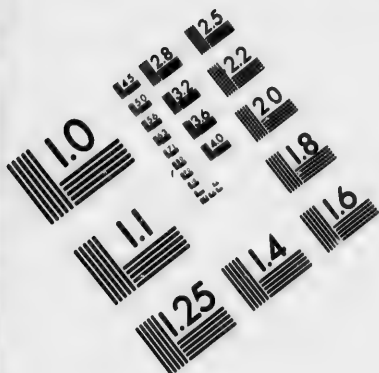
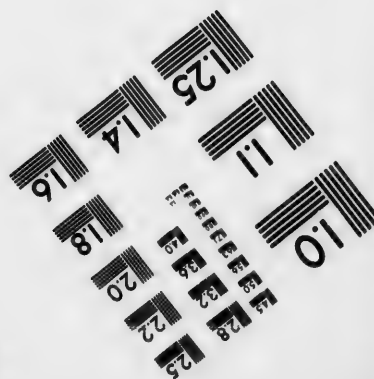
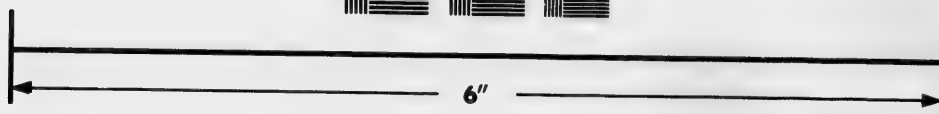
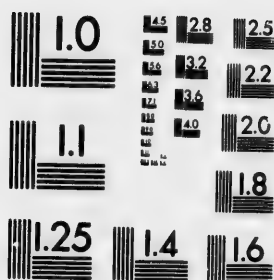


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8. And now to sum up, almost in the words of a very able writer upon this subject :—" And yet there is one consideration more, to prove that Tithes ought to be thought an easy payment, which is—the end for which they are paid, and the benefits coming to those who pay them. The people have immortal souls of more value than the whole world ; and God hath so ordered this payment, that, though it be due to Him originally, He gives it back, as it were, to them, to reward His ministers with, who watch for their souls ; and who must be otherwise provided for out of their own estates, if God did not order that *His dues* should be thus laid out. And when we spend the nine parts (chiefly save free-will offerings and the poor) on our bodies and the world, can we call it a burden to lay out the tenth for our souls and for heaven ? What part is there of our goods which goes to a better use ? If our souls (and our resurrection bodies) be ourselves, as they really are, then this tenth part is laid out for ourselves, and spent upon our nearest and highest concern ; and, if we pay it freely, may help us toward eternal salvation. Whoever, therefore, value their souls, will think with St. Paul, ' It is no great thing that he which sows to us spiritual

things, should reap our carnal things.' And it is a certain sign of an atheistical and worldly wretch, to murmur at that which is laid out for his soul, and expended for the convenience of prayers, and instruction, of sacraments, and all religious offices. It is easy to discern what value such men put upon the things of God. A good man pays nothing more cheerfully and more exactly, considering this just and easy payment as the acknowledgment made to God for His blessing, the requital to the priest for his labors, and the only price he pays for Divine offices—which are more comfort and benefit to him than all things in the world besides. And, if they be devout and obedient attenders on God's worship, and careful of their souls, for this small part thus disposed of, they are repaid again, in grace here and glory hereafter.

9. "And by this means, also, the clergy are freed from that servile dependence on the people which is inconsistent with their duty; for such as live upon contributions and depend upon the charity of their parishioners, dare hardly tell them the truth, exhort them to their duty, or reprove them for their sins. Or, if they do either, their words are despised, or else they disoblige those on whom they and their families

depend for bread—which is a great temptation to many to indulge and flatter men to their utter ruin. And, though the event of this be ill enough upon the clergy, because it renders them contemptible; yet it is worse upon the people, who are by this means at liberty to go on in their evil ways to their damnation. Whereas, when ministers live upon Tithes, they are beholden to none for their subsistence, and they may do their duty impartially and without fear; and claim their reward as a matter of right, for which they do not depend upon any but the Providence of God; and therefore their only care is to please Him. And they may safely instruct, exhort, and reprove their people, and do whatever is necessary to their salvation.

10. "To conclude: Since Tithes are so just and wise a way of maintaining the clergy; so easy and so beneficial to the people; so convenient and so honorable for the Ministers: since they serve so many good ends, and turn to so good an account, it is a horrid impiety and vile injustice to detain or diminish them; and a mighty shame to pay them grudgingly, or to need compulsion.

11. "There was never any age which expected or received more duty from the clergy;

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and therefore they ought not to be denied their dues. We have now showed that Tithes are due by Divine right; and that there are many reasons for the payment of them, and do hope the event will be, that all who consider this will hereafter pay their Tithes fully, freely, and exactly, in obedience to the laws of God and His Church; which will bring down that blessing of plenty on them, which God has promised to all that do this duty well; and will oblige the clergy to love them and pray heartily for them. And it will be happy for the Church and the nation—for the minister and people also—if they do cheerfully provide for his temporal subsistence; and he, in return of that, do most affectionately and industriously promote their everlasting salvation.”

And now, may the blessing of Him who seeks ours, only that He may obtain us, accompany the hints plainly but reasonably and scripturally given in this short treatise. GLORIA DEO, SALUS HOMINIBUS!

